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THE MUNDURUCU[1]

By Donald Horton

TERRITORY AND NAME

[101] [131] [197] The *Mundurucú* are a *Tupí*-speaking people in the southwestern portion of the State of Pará and the southeastern corner of the State of Amazonas, Brazil (map 1, *No. 1;* map 4; lat. 5°–8° S., long. 56°–60° W.). When first encountered by Europeans in the late 18th century, the *Mundurucú* were a warlike people, aggressively expanding their territory along the Tapajóz River and adjacent areas. Their expansion reached its limits at the beginning of the 19th century, when they were defeated by the Neo-Brazilians. Since then their territory has dwindled; remnant settlements are located on the Canumá and several of its tributaries (Abacaxis, Paracury, Apucitáua), in the municípios of Maués, Parintins, and Juritĺ, and on the Cururú River (a southeastern tributary of the Tapajóz). The principal settlements are located along the middle Tapajóz River and especially on its southeastern tributary, the Río de Tropas (between lat. 6° and 7° S., and long. 56° and 57° W.). Communities formerly established on the lower Tapajóz between the Rio de Tropas and the Amazon have been absorbed or wiped out by Neo-Brazilian settlers.

Kruse (1934) distinguishes four regional groups of the *Mundurucú:* The Tapajóz River group, living on both sides of the Tapajóz between the Rio de Tropas and the Cururú River; the Madeira River *Mundurucú,* on the Secudury, a tributary of the Canumá; the Xingú River *Mundurucú,* known also as the *Curuaya,* on the uppermost left tributary of the Igarapé de Flecha, itself an eastern tributary of the middle Rio Curuá do Ririí; and the Juruena River *Mundurucú,* known also as the *Njambikwaras.* Nimuendajú (personal communication) regards the name *"Madeira Mundurucú"* as unsuitable, since the rivers on which this group is located do not flow into the Madeira; he also believes that the *Curuaya,*

[1] The writer is indebted to Dr. Curt Nimuendajú, who through personal knowledge of the *Mundurucú* and familiarity with literary sources not available to the writer, was able to provide additional information on the distribution and history of the tribe which has been utilized in the present account.

[128] Where the literature clearly indicates that a custom is no longer practiced, the past tense is employed; otherwise the account is given in the present tense even though it is probable that much of the culture so described no longer persists.

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101 though related linguistically to the *Mundurucú*, are to be regarded as an independent tribe (this volume, p. 221), and that the *Njambikwara* (see *Nambicuara*, p. 361) are not properly classified as *Mundurucú* on any basis.

Martius (1867) reported a group related to the *Mundurucú*, known as the *Guajajara*, who were settled on the Gurupí River near Cerzedello in 1818. The writer has found no further reference to this name in the literature dealing with the *Mundurucú*. (The *Guajajara-Tembé* are a tribe near the east coast of Brazil, page 137.)

According to native tradition, the *Wiaunyen*, at the headwaters of the Mutum River, should be classed as a subtribe of the *Mundurucú*.

The *Mundurucú* refer to themselves as *Weidyénye* (our own, our people) (Kruse, 1934). *Mundurucú* (*Mundurukú*, *Mundurucû*, *Mondurucû*, *Mundrucû*, *Moturicû*, etc.) is the name applied to them by the *Parintintin*, in whose language it denotes a species of ant (Strömer, 1932). A nickname widely used by Neo-Brazilians is *Paiquizé* (*Paikyce*) (Martius, 1867) or *Paikise*, meaning "father knife" or "head-cutter." They are sometimes called *Caras Pretas* ("black face"), in reference to their facial tattooing. (See Kruse (1934), who gives an extensive list of names used by other tribes to designate the *Mundurucú*.)

POPULATION

16| In 1887, Martius estimated the *Mundurucú* at 18,000 to 40,000, but Strömer believes that, on the basis of known settlement sites, a maximum population of 10,000 at the period of Contact is indicated. Tocantins (1877) listed 21 villages with populations ranging from 100 to 2,600 and a total population of 18,910. According to Campana, there were at the turn of the century about 1,400 individuals in 37 communities in the Tapajóz area. The largest village had 700 inhabitants, and the smallest less than a dozen. Strömer (1932) found 19 settlements with a total of 1,200 to 1,400 inhabitants in 1931, and fewer still in 1937. Both Campana's and Strömer's figures refer only to the population of the main area of concentration. Kruse gives a population of 950 for the Tapajóz group and 800 for the Canumá group.

HISTORY

175 796 The first reference to the *Mundurucú* was published in 1768 when Monteiro Noronha[3] listed the "*Maturucu*" among the tribes on the Mauées River. In 1769, according to Manoel Baena (1885), the *Mundurucú* began to move northward along the Tapajóz River, forcing out or exterminating the *Jaguain* (*Javaim*, *Hy-au-ahim*), a warlike, cannibalistic tribe then occupying the middle Tapajóz. A "*Mondrucí*" settlement a day's journey below the mouth of the Arinos was reported by Almeida Serra in 1779. The *Mundurucú* reached and made unsuccessful attacks upon

[3] The writer has not seen all of the sources mentioned in this sketch of *Mundurucú* history; the material here summarized has been in part provided by Dr. Nimuendajú (personal communication).

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Santarém and *Gurupa* in 1780 and again in 1784. They attacked the *Mura* in the Madeira River region and a few years later dispersed their southern neighbors, the *Parintintin* (*Cawahiwa*). Their next expedition, involving an army of some 2,000 warriors, is said to have crossed the Xingú and Tocantins Rivers and to have reached the western limits of Maranhão Province. The expedition is said to have been defeated and turned back by the *Apinayé* (see Strõmer, 1937), but according to Nimuendajú, it may be doubted that the *Mundurucú* actually went so far east. A Neo-Brazilian punitive force fought a 3-day battle with them on the Rio de Tropas (ca. 1794). Peace was established in 1795 or 1796.

Except for minor conflicts with neighboring tribes, the *Mundurucú* abandoned warfare and gradually relinquished the great territory they had seized. Missions were established on the Tapajóz in 1799 and on the Madeira in 1811. By 1885, the *Mundurucú* still living on the Madeira River had been sufficiently acculturated to be described as "civilized" (Hartt, 1885). A few of the villages of the Tapajóz region are said to preserve as much of the old culture as can survive without military organization, warfare, and head hunting (Strõmer, 1932).

The site of the tribe prior to its northward drive along the Tapajóz is not definitely known. Kruse (1934) believes that they lived adjacent to the *Apiacá* in Mato Grosso; Martius (1867) thought that language and customs pointed to an origin still further south. It is Nimuendajú's opinion (personal communication), however, that the *Mundurucú* were originally located on the Río de Tropas, where their principal settlements are found today and where the punitive expedition of 1794 found their chief military strength. *Mundurucú* legend attributes their origin to the town of Necodemus in this area.

CULTURE

SUBSISTENCE ACTIVITIES

The *Mundurucú* subsist partly on horticulture and partly on hunting, fishing, and gathering. Tocantins' (1877) list of plants cultivated by them includes two species of manioc, sweet potato, pineapple, sugarcane, various peppers and beans, and several species of bananas. Other authors mention cotton, tobacco, and genipa. Tocantins names some 30 noncultivated plants utilized in *Mundurucú* economy. Martius (1867) says that this tribe formerly gathered wild rice along the Madeira and Irariá Rivers. They eat ants, larvae, and honey.

Some of the *Mundurucú* now have cattle. Though they do not use these as food, they will eat the meat of domestic animals if it is offered them.

In the aboriginal culture, wild fowl were kept in cages to provide plumage for the featherwork described below.

The *Mundurucú* are said to show great affection for their dogs. Women suckle puppies; when a dog dies it is given the same form of burial as a human being.

There are no published descriptions of *Mundurucú* hunting techniques, but accounts of hunting rituals indicate that tapirs, peccaries, hares, deer, and agoutis are hunted. One ritual simulates the use of a runway of stakes to trap peccaries. Intensive hunting occurs during the summer, when many families occupy temporary huts in the brush.

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226 Barbed arrows are used more commonly than hook and line in fishing.
224 Strömer's vocabulary (1932) includes references to basket traps and weirs. Fish and crocodiles are drugged with poison from twigs and leaves of the timbó.

252 **Food preparation.**—Cooking is women's work. Dishes mentioned in the literature include roasted sweet potato, banana mush, manioc broth, cará fruit soup, and a dish consisting of Brazil nuts which have been washed, soaked in water, smoked, crushed, and roasted. Meat is roasted on a babracot of green sticks or on a slanting spit. Strömer's vocabulary includes a word for manioc press and a phrase meaning "roasting house for manioc meal." Mortar and pestle are reported. Beverages are made
[272] from wild beans, cacao, and manioc meal mixed with honey and water.
[273] The *Mundurucú* had no native alcoholic beverages.

[276] They raise tobacco and smoke it in the form of cigars wrapped in tauari bark.

VILLAGES AND HOUSES

361 Tocantins and Farabee imply that the dwellings are arranged around the periphery of an open village plaza in the center of which is the men's house. Bates, however, mentions a settlement of 30 houses scattered for a distance of 6 or 7 miles along a river bank; and Martius (Spix and Martius, 1823–31, vol. 3) speaks of houses arranged in rows in a forest clearing.

344 The men's house (ekça) occupied by the warriors, is a prominent feature
562 of the village. Tocantins describes one 100 m. (325 feet) long, covered
571 with thatch and open on one of its long sides. A photograph of a men's house in Farabee (1917 a) shows a rectangular structure, smaller and more crudely built than the dwelling house, with a gable roof and incompletely enclosed sides. The warriors slung their hammocks from posts inside it during the winter and from a series of posts set in three parallel rows and united by cross beams, in the village plaza, during the summer. Although warfare is no longer an important aspect of *Mundurucú* life, the men's house still serves as a men's work place and as a dwelling for the unmarried men. Women are not permitted to enter it.

342 The dwelling house (ekqa, "big house") photographed by Farabee is a
[562] long, rectangular, windowless structure with a high thatched roof and low walls. The men's door is in the center of the long side facing the men's house; the women's door is directly opposite. Strömer describes the house as a long, rectangular building with a roof sloping to the ends and sides, and with rising peaks at each end of the roof crest, but in a later publication (1937) he speaks of the house as "dome-shaped." In the 1850's, Bates found that most of the dwellings had conical roofs and walls of framework filled with mud. The roof was covered with palm thatch, and the eaves extended halfway to the ground. Martius also reported conical roofs.

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Within the house each family has its own partitioned quarters and a fireplace or stone manioc oven (Tocantins, 1877). How many families usually occupy a single house has not been reported. 342

CLOTHING AND ADORNMENT

The only item of *Mundurucú* clothing mentioned in the literature is the three-cornered penis cover suspended from a cotton cord, but there are several descriptions of the ceremonial feather garments for which this tribe is famous. Many authors consider the *Mundurucú* to have been the most expert featherworkers in South America within the historic period. 291

Featherwork.—Featherwork includes aprons, capes (attached to headdresses), caps, diadems, belts, girdles, bandoliers, arm bands, and leg bands. The feathers used in this craft were at least in part obtained from birds kept in captivity; red, blue, green, and yellow feathers were carefully sorted by color and size and stored in baskets or in palm-stem cylinders. Martius was told that the *Mundurucú* were able to cause their parrots to grow yellow plumes by plucking their feathers and rubbing frogs' blood into the wounds.[3] The feathers are attached to a net fabric. Tail feathers, arranged in parallel rows, are used in capes and pendants; rosettes of small feathers, bound at the quills, are attached to the base net to cover the attachments of long feathers; imbricated breast feathers may be used to cover the surface of a fabric or to sheathe a cord. Decorative effects are produced by simple alternation of colors. 287 [825]

A characteristic feathered staff is described as a stem of cane or wood about 3 feet (1 m.) long and 2 or 3 inches in diameter. The shaft is either covered with long feathers laid flat against it or sheathed with fine breast feathers. At the upper end a dense band of rosettes forms a projecting collar; a free cluster of long plumes may project from the head of the staff. The feathers are attached with wax and cotton thread. These objects are highly valued and when not in use are carefully stored in cylindrical containers. Their significance has not been reported; Martius merely says that when he approached a *Mundurucú* village, staff-bearers came to meet him. 293

Tattooing and painting.—The *Mundurucú* tattooing designs consist of fine, widely-spaced parallel lines applied vertically on limbs and torso; bands of lozenges across the upper part of the chest; occasional parallel horizontal lines, and cross-hatchings. Around each eye is tattooed a single-line ellipse; curved lines are drawn around the mouth. Lines converging toward the ears across the cheeks give the appearance of wings spread across the face. (For illustrations of *Mundurucú* tattooing, see the sketches by Hercules Florence (Steinen, 1899).) 304

[3] Nordenskiöld (1924 b, p. 207) says of this custom, which has been reported from other South American tribes, that the color change actually occurs, but zoologists attribute the change to dietary factors.

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304 Hartt and Martius both mention tattooing combs of palm thorns, but Tocantins states that the operation is performed with an agouti tooth. The skin is slashed and genipa juice is rubbed into the wound. Genipa is also [302] used as a paint to color areas enclosed by tattooed lines. Both sexes are tattooed but there are slight differences in design for each. The operation begins when the subject is about 8 years old and proceeds gradually over a period of years. It is seldom completed before the subject has reached the age of 20.

302 **Hairdress.**—The aboriginal hair style was the same for both sexes. The hair was cut just above the ears and at the nape of the neck. The crown of the head was shaved but a short, circular tuft was left above the center of the forehead.

MANUFACTURES

283 285 **Baskets, ropes, and netting.**—Baskets are woven of creepers, straw, and twigs. Ropes and cords are made of plant fibers and cotton thread. Women beat the raw cotton with sticks to separate the fibers and twist the thread with the aid of some sort of spindle. Cotton thread is used in [286] knitting net fabrics for featherwork, and in making hammocks. Fibers from the outer surface of muritĭ palm leaves are sometimes used in making hammocks.

323 **Ceramics.**—Pottery vessels, made by women, are modeled directly from a mass of clay and are said to be of poor quality.

411 **Weapons.**—The following weapons have been mentioned but not described: Bows, arrows of reed and of wood, poisoned war arrows, unpoisoned hunting arrows (Martius, 1867), spears with bamboo blades, javelins, wooden knives, hafted (stone?) axes, and war clubs. A cotton bandage was wrapped around the knuckles of the bow hand to protect [172] it from the bowstring. Katzer (1901) has published illustrations of a number of flat, polished stone ax heads, of oval or nearly quadrangular shape, with lateral notches; these were found archeologically in *Mundu-* [324] *rucú* territory. He reports that the *Mundurucú* still make such stone objects, but keep them merely as valuables or as children's toys.

TRADE

439 Despite hostility between the *Mundurucú* and their neighbors, they traded their featherwork extensively. They are said to have depended on an unidentified northern source for arrow poison. After the advent of the missions, manioc meal, sarsaparilla, and other forest products were exported to Santarém in considerable quantities (Martius, 1867).

SOCIAL ORGANIZATION

614 616 According to Kruse (1934), the Tapajóz River *Mundurucú* have a patrilineal sib and moiety system. There are 34 sibs whose members are

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related to eponymous plants and animals. Sib ancestors are embodied in large ceremonial trumpets called "kaduké," which women are forbidden to see upon pain of lifelong unhappiness. Certain sibs are "related." but the nature of the relationship has not been specified. The sibs are grouped in exogamous moieties: a red moiety of 15 sibs and a white moiety of 19 sibs. A list of the sib names is given by Kruse (1934). In *Mundurucú* tradition these sibs were once warring tribes; their pacification and organization into the present tribal society is attributed to the culture hero.

Polygyny is practiced by men of rank. Younger wives are sometimes solicited voluntarily by the elder wife. Martius reports the levirate. He also states that if a marriageable girl's father dies, and she finds no suitable husband, her mother's brother is obliged to marry her. It is perhaps corroborative evidence of this type of marriage that in the kinship terms given in Strömer's vocabulary, a woman addresses her brother and son-in-law by the same term (tapo).

Patrilocal residence is indicated by Martius' report (1867) that a woman guilty of adultery may be expelled from the house and return to her own family. According to Hartt (1885), each family's section of the communal house is identified by the family's color painted on the post of the partition. No further information about this color symbolism is given.

Each communal house is said to have its house chief and its shaman. Above house chiefs and shamans in rank are war chiefs, chiefs of subtribes (regional groups or moieties?), and a chief shaman. Bates (1892) is the only writer who mentions a paramount tribal chief. Farabee (1917 a) makes an obscure reference to differences in class between war chiefs and "civil" chiefs (house chiefs?). He also states that the sons and daughters of war chiefs intermarry.

MILITARY ORGANIZATION AND WARFARE

The central military institution was the group of warriors living in the men's house. This house and the village were constantly guarded by a patrol whose leader gave signals by means of a trumpet or flute. When a war expedition was being planned, a pledge stick was passed among the warriors by the war chief.[1] A warrior pledged himself to join the expedition by cutting a notch in the stick. When the war party got under way, absolute authority was vested in its leader.

War was generally waged during the summer dry season. Whenever feasible, each warrior was accompanied by his wife or sister, who carried his equipment, prepared food, strung hammocks, aided him if he were wounded, and assisted in the preliminary preparation of trophy heads. The women, according to most authors, took no part in the actual fighting.

[1] [Martius (source No. 3) says this occurred beforehand, "in peace time." — Analyst]

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726 462 though Martius reports that women participated in the battle to the extent of recovering arrows shot by the enemy and delivering them to their own warriors. He even asserts that the women "cleverly catch the arrows of the enemy in flight" (Spix and Martius, 1823–31, 3: 1,313). The usual method of attack was to assault the enemy village at daybreak and to fire the huts by means of incendiary arrows. During the fight, the war leader stood behind his warriors directing the attack. Assistants signaled his orders on their trumpets. Women and children of the enemy were 727 taken prisoner; the women were later married by *Mundurucú* men, and the children were adopted. But enemy warriors were killed and their heads taken as trophies.

A *Mundurucú* warrior who had fought bravely but because of a wound had failed to obtain a head, received in compensation a cotton belt from which hung teeth removed from enemy heads. Such a belt might also [301] be given to the widow of a warrior killed in battle (pl. 23, *right*), and [736] her possession of it entitled her to be supported by the community. When a warrior had been wounded, his name was not spoken for a year; during this time he was considered to be dead. At the end of the year, a feast was given to reinstate him in the community.

Trophy heads were dried and colored with urucú or genipa; the brain cavity was filled with cotton and a carrying cord was laced through the lips (pl. 23, *left*). *Mundurucú* trophy heads were not shrunken. (Koseritz (1885) and Barbosa Rodrigues (1882 a) were both in error on this point.)

266 Strömer believes that the *Mundurucú* were cannibalistic, basing his belief on a passage in native text which seems to imply that some part of the trophy head was eaten. Kruse (1934) denies that the *Mundurucú* were in any way cannibalistic; Nimuendajú (personal communication) doubts the credibility of Strömer's informants on this subject.

LIFE CYCLE

846 553 **Birth and naming.**—According to Martius, the father keeps to his hammock for several weeks after the birth of a child and there receives the visits and solicitude of his neighbors. Immediately after its birth, the child is given a totemic name. Other names are added as the child grows older. If a man performs a heroic deed in hunting or warfare, his heroism will be commemorated by an additional name. When children 852 reach their 8th year, their tatooing begins, and a boy takes up residence in the men's house.

881 **Puberty and marriage.**—Martius (1867) says that a girl at her first menstruation is required to undergo a long period of fasting "while exposed to the smoke in the gable of the hut."

584 A girl may be betrothed while still quite young to a mature warrior. Though she remains with her parents and the marriage is not consummated

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until she reaches puberty, the prospective husband assumes the responsibility of providing food for her and her parents. A younger man may obtain a wife by giving several years' bride service in the household of the girl's parents.

Death and burial.—An "executioner"[1] was pointed out to Martius, whose duty it was to despatch the fatally ill and the senile. Attribution of this custom to the *Mundurucú* is said to be widespread among neighboring tribes.

When a death occurs, the maternal[2] relatives of the deceased cut their hair, blacken their faces, and conduct a prolonged wailing for the dead. The corpse, wrapped in a hammock, is placed upright with flexed knees in a cylindrical grave under the floor of the dwelling. Grave goods consist of ornaments and other small objects. Skeletons of men of high status are exhumed and burned after the flesh has decayed; the ashes are buried in jars.

When a warrior is killed on a distant battlefield, his head is taken back to the village and put on display with his ornaments, trumpet, and weapons. After a feast in honor of the deceased, the head is suspended from the neck of his mother, widow, or sister, and his fellow warriors pledge to avenge his death. During this ceremony the shaman is isolated in a special hut where he blows the sacred trumpet (kaduké). The ceremony is repeated at yearly intervals, terminating with the fourth performance, when the head is finally buried in the house of the deceased.

RELIGIOUS CEREMONIES

At the beginning of winter, the *Mundurucú* perform a ceremony which on alternate years invokes success in hunting and in fishing. The shaman, isolated in a special hut, propitiates the guardian spirits of game animals and fish. A ventriloquistic dialogue in which the voices of the animals are heard proceeding from the hut informs the people of the shaman's success in obtaining the favor of the spirits. Offerings are made to the skulls of animals and fish. The ceremony is directed by a feast leader who is both a prominent warrior and a good singer. Tocantins (1877) reports a similar annual ceremony to propitiate the spirits of maize and manioc.

Farabee (1917 a) describes a feast held at the first full moon in May to celebrate the first hunt following the birth of the April litters of peccaries. After a feast in which young peccaries are eaten, there is a dance in which the performers imitate a herd of peccaries. Children run among the dancers like young peccaries while the older people imitate the sound of peccaries feeding; a dancer representing an old boar protecting the herd wrestles with another dancer who plays the part of a jaguar. The boar succeeds in holding off the jaguar while the herd of peccaries escapes.

1 [Martius (source #3) says this was done by the children -- Analyst]
2 [Martius says female rather than maternal - Analyst]

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796 In another dance the peccaries are pursued by hunters and their dogs.
535 The peccaries take refuge in a hole in the ground. The hunters then
224 simulate the construction of a trap by standing with legs astraddle to represent an alley of stakes; the peccaries try to escape between the lines of stakes and are killed by a hunter at the end of the alley.

796 An abbreviated description of a peccary festival is given by Strömer
224 (1932). This is a hunting ceremony in which the skulls of animals play a role. Sexual intercourse is performed ritually by the participants.
786 At one point in the ceremony, the performers dance on a heap of peccary hair while they sing an invocation of success in peccary hunting.

796 At a special men's festival in honor of the sib ancestors the sacred
614 trumpets are blown. At the conclusion of the ceremony, a special beverage is poured through the trumpet into a cup and drunk by the participants. The ceremony, performed by men alone since women are not permitted to see the trumpets, is said to propitiate the sib ancestors and to obtain their good will toward their descendants.

At the tree festival a tree is set up in the center of the dwelling house;
[776] the participants stand around it while the shaman smokes tobacco and invokes on the house the protection of Karusakaibō, the creator god.

SHAMANISM AND SORCERY

754 The shaman determines the most favorable time for war parties, exorcises evil spirits, takes a leading part in ceremonies, cures the sick, detects sorcerers, and intervenes to terminate eclipses of the sun. Illness is believed to be caused by the intrusion of a worm into the patient's body, or by sorcery. The shaman cures the intrusion by blowing smoke on the patient's body and sucking out the worm. When many deaths or much
[683] sickness occur the malevolence of a sorcerer is suspected; the shaman detects the sorcerer and informs the chief of his identity. The chief appoints two warriors to follow the sorcerer until they have a favorable opportunity to kill him. Some hints as to the technique of sorcery are given in Strömer's vocabulary. He records the word, yamain, meaning "to cut off the head and set it back again," and the word, yakut, "hole in the earth in which to bury the head"—both with reference to the practice of sorcery.

Sorcery is said to be virtually the sole cause of homicide among the
[684] *Mundurucú*. Adultery is punished by the expulsion of the guilty persons.
[578] When two men become antagonistic, one of them takes his hammock and goes to live in the men's house of another village.

MYTHOLOGY

776 The creator god and culture hero of *Mundurucú* mythology is Karusa-
773 kaibō (Caru-Sacaibé (Tocantins, 1877)); Karusakaibe (Kruse, 1934);

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Karusakaibu (Farabee, 1917 a). His wife, Sikrida (Strömer, 1932); Chicridha (Tocantins, 1877), is a *Mundurucú* woman. Koruntau (Carutau (ibid.)) is his eldest son and his second born is Anukaite (Hanu-Acuate (ibid.)). Karusakaibō's companion and helper is Daiiru (Rayru (ibid.)), an armadillo.

Conflict between Karusakaibō and his sons and companion is a recurrent theme in several myths reported by Strömer and Tocantins. In one story, Anukaite is seduced by his mother. Karusakaibō learns of the incest and in anger pursues his son. Anukaite delays his flight to have sexual intercourse with several importunate women whom he meets on the way; his father overtakes him and transforms him into a tapir. The insatiable women are transformed into fish.

On another occasion the offenders are Daiiru and Koruntau. Their offense is not explained clearly in the account (Strömer, 1932) but appears to involve an improper relationship between Koruntau and some peccaries, for which Daiiru is partly responsible. Again the guilty are pursued by Karusakaibō; to evade his father, Koruntau transforms himself successively into a peccary, a cricket, a bird, and a monkey. Once he is wounded by an arrow shot by the pursuing father, but the armadillo draws the arrow from the wound. The animals of the forest give aid by warning of the father's approach. Finally, the two fugitives throw themselves into a body of water and escape.

The *Mundurucú* origin myth tells of the emergence of mankind from under the ground. According to one version (Farabee, 1917 a), Karusakaibō had made the world but had not created men. One day Daiiru, the armadillo, offended the creator and was forced to take refuge in a hole in the ground. Karusakaibō blew into the hole and stamped his foot on the earth. Daiiru was blown out of the hole by the rush of air. He reported that people were living in the earth. He and Karusakaibō made a cotton rope and lowered it into the hole. The people began to climb out. When half of them had emerged, the rope broke and half remained underground, where they still live. The sun passes through their country from west to east when it is night on the earth; the moon shines there when the earth has moonless nights. According to another version of the tale (Tocantins, 1877), the creator stamped his foot at the site of the village of Necodemos; White people, Indians, and Negroes emerged from a fissure in the ground. The creator tattooed the *Mundurucú* like himself; the Whites and Negroes scattered. Karusakaibō then showed the *Mundurucú* how to raise manioc, maize, cotton, and other plants and how to utilize them. It was he who traced the petroglyphs now found on certain cliffs in the region of Necodemos. Another origin-of-agriculture myth is given in a text gathered by Strömer (1937).

Kruse (1934) reports a myth in which the women are said to have once been in possession of the men's house, while the men lived in the

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773 dwelling house. The men did all the work, including such women's tasks
562 as fetching firewood, providing manioc, and baking manioc meal. The woman ruler of the tribe and two companions found three sacred trumpets and secretly practiced playing on them in the forest. When the men discovered the secret, they took the trumpets away from the women. The women were sent to the dwelling house and were forbidden to look again upon the trumpets, while the men took possession of the men's house.

773 Both Strömer (1932) and Farabee (1917 a) report a myth which tells that the sun once fell upon the earth and destroyed its inhabitants by fire. Five days after the fire, the creator sent a vulture from the sky to see if the earth had cooled, but the vulture remained to eat the bodies of men who had been killed. After 4 days a blackbird was sent, but it remained to eat the charred buds of the trees. Four days later, the creator sent a dove, which returned with earth between its claws. Then the creator came down and recreated men and animals of white potter's clay.[4]

LORE AND LEARNING

773 A few miscellaneous cosmological beliefs were obtained by Farabee:
824 Karuskaibö created the sun by transforming a young man who had red eyes and long white hair. The moon is a transformed virgin with white skin. The rain spirit makes thunder by rolling a pestle in a mortar. The constellations are men and animals in a great savanna. An eclipse of the sun is due to a great fire which sweeps over its surface. A powerful shaman once ascended to the sun and put out the fire. Now, when an eclipse occurs, the shaman sends his yakpu to clear the sun. The yakpu (a fragment of meteoric iron) falls to the earth as a ball of fire. After it cools, the shaman puts it away until the next eclipse.

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[4] For texts of some of the myths given in condensed form above, see Strömer (1932); for other myths, not included in this account, see Strömer (ibid.) and Tocantins (1877). Farabee (1917 a) also gives three animal fables which he attributes to the Mundurucú.

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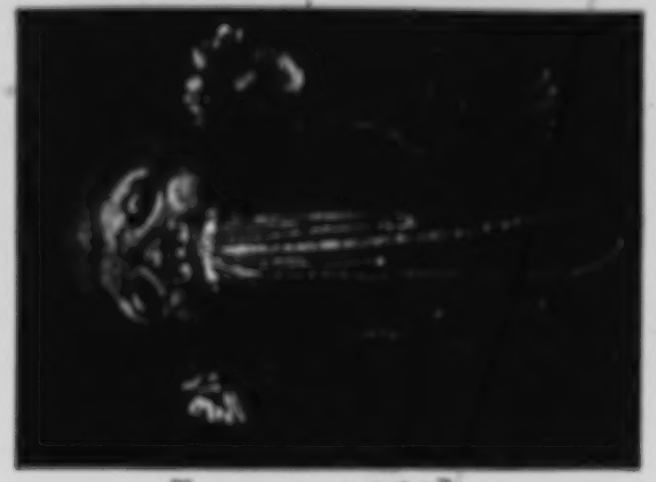

Plate 23.—Mandayed artifacts. *Left:* Prepared human head with colored teeth set in eye sockets and composition cord hanging from the mouth. (Courtesy Museo Etnográfico de la Provincial de Filosofía y Letras, Buenos Aires.) *Right:* Belt of human teeth, worn by widow of a warrior killed in combat. (Courtesy Museo Peruano Emilio Gould, Lima.)

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[The bibliography noted in this source refers to the complete bibliography appearing at the end of Vol. III of Handbook of South American Indians, pp. 903-986.]